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idle to maintain that a book so unprofitable 'for instruction in righteousness' is 'inspired of God' or deserves the place it occupies among the sacred writings of the Christian church." This remark raises the whole question of "the canon" and "inspiration." The author himself tells us that he leaves it to the reader "to define for himself the ethical significance of the Old Testament as a whole in the light of these findings." It would therefore be unfair to criticize him for not doing what he never intended to do. But it is open to anyone to maintain that a handbook on Old Testament ethics, if intended for a large range of readers, should do this. He has contented himself with "suggesting only that while it can evidently no longer be regarded as 'peculiar' for 'the completeness and consistency of its morality' and therefore infallible, its surpassing importance as a record of the moral development of the Hebrews and a means of stimulation to, and instruction in, right conduct must always be recognized." This brings before us a series of great questions and our author simply professes to have given us the materials for their solution. He certainly does that in a manner that is clear and bold. While recommending the book to students of the Old Testament, we are compelled to state that alongside this volume the Christian reader of average intelligence and equipment requires a broad presentation of the main lines of development in a somewhat more positive and sympathetic spirit than is here displayed. This need not be unduly "apologetic," but, while discarding "infallibility," it may show that there are "peculiar" features not only in the work of a man like Amos but in the large complex movement in which he played his part.

W. G. JORDAN

QUEEN'S UNIVERSITY
KINGSTON, ONTARIO

GRESSMANN'S INTERPRETATION OF THE NARRATIVES CONCERNING MOSES¹

Professor Gressmann is the author of the first volume of a new series of "Forschungen zur Religion und Literatur des Alten und Neuen Testaments," edited by Bousset and Gunkel, aided by Ranke and Ungnad. To the first series Gressmann made a most valuable contribution in his *Ursprung der israelitisch-jüdischen Eschatologie*.² The present work sets a high standard of significance for its successors in this new series.

¹ *Mose und seine Zeit. Ein Kommentar zu den Mose-Sagen.* Von H. Gressmann. Göttingen: Vandenhoeck und Ruprecht, 1913. viii+485 pages. M. 13.

² See review in this *Journal*, XI (1907), 320 ff.

The volume is not a commentary in the ordinary sense of the word. The sagas concerning Moses and his work, almost all contained in Exodus and Numbers, the laws assigned to him being excluded, are treated each as a whole, not in the detailed word-by-word, sentence-by-sentence method characteristic of the conventional commentary. The first part of the work, covering 244 pages, is devoted to a careful and thorough-going analysis of the narratives concerning Moses. The point of view and results of historical and literary criticism are taken for granted and utilized. This analysis seeks to go farther and trace the rise and development of each individual saga to the point where it attained its final literary form. One result of this analytical study is the recognition of twenty-nine independent sagas, each of which is subjected to keen scrutiny. It is distinctly a task in the realm of the history of literature and tradition.

On the basis of the facts brought out in Part I, three sets of results are summarized in the three remaining sections of the book. Part II presents the results for the history of literature; Part III those in the field of secular history; and Part IV, those belonging to the history of religion.

The work here offered is not altogether of a pioneer character. Gunkel, and especially Eduard Meyer,¹ had walked in this way before. The book is therefore fittingly dedicated to them. But Gressmann's own investigations, gathering up and carrying on those of his predecessors, are the most exhaustive and comprehensive yet published in this particular field.

The kind of treatment to which the sagas are subjected may be indicated by one example. Sagas relating the exposure of a child, for the purpose of nullifying some terrible prediction of disaster to be wrought to a ruler by the child in question, are fairly common. Such a tale probably circulated in ancient Egypt. According to it, the daughter of the Pharaoh was to bear a son, through whom the death of his grandfather was to be brought about. When the child was born, the Pharaoh exposed him that he might be devoured by wild beasts or drowned, but he was secretly rescued by the maid of the princess and was adopted by his own mother, with the result that in due time he slew his grandfather in accordance with the prediction. Such a saga of Egyptian origin was taken up and transferred, with the necessary modifications, to the Hebrew Moses, through whom irreparable damage was inflicted upon the Pharaoh. This saga, which originally had to do only

¹ In his *Israeliten und ihre Nachbarstämme* (1906).

with a single child, was later, in its Hebrew form, expanded in its scope and made to include a decree on the part of the Pharaoh that every Hebrew baby boy should be slain. In some such way as this, new meaning is found for saga after saga. Read from this point of view Exodus and Numbers become new books.

What becomes of the historical value of the record in the light of such interpretation? The Hebrews were descended from Arameans living in the East; in the fourteenth century, they conquered the Negeb and southern border of Canaan and settled there. Driven out by famine, a part of them later moved to Goshen, where they stayed for about a half a century. Fleeing from Egypt, under the leadership of Moses, they were overtaken at the Gulf of Akaba by Pharaoh's army, when deliverance was wrought for them by Yahweh through an eruption of Sinai, the volcano, accompanied by a tidal wave. This display of Yahweh's power and favor binds them to him in grateful love. Thence they proceed to Kadesh, where they rejoin their kinsmen who had not gone down with them to Egypt. At Kadesh, Moses organized an Israelitish movement, which furnished the foundation for all later political development. Some of the clans broke into Judah from the south; but the majority marched around Edom and across Moab into Palestine from the east. Leaving Egypt about 1260 B.C., they found footing in Palestine about 1230 B.C.

Moses comes through this process of sifting in good condition. He really lived, was in Egypt, delivered his people, gave them a new God, originated the Decalogue of Exod., chap 20, founded the cultus of Yahweh in Israel, and laid the basis for all her political and social development. Yahweh was of Midianite origin and revealed himself to Israel in the overthrow of the Egyptians. The wonderful development of his character in Israel was due to the fact that in Midian he had been a nature-god, but in Israel became a history-god.

Many questions inevitably present themselves regarding a reconstruction of the story of Moses, which is more revolutionary in its details than the foregoing sketch of its main historical conclusions suggests. For example, how did Moses induce Israel to leave Egypt, without the aid of any overmastering faith in some powerful God? According to Gressmann, Yahweh was not known to any part of Israel prior to the wondrous manifestation at the Gulf of Akaba. Can the hypothesis of an imageless Yahweh-worship be reconciled with the common worship of images in early Israel? Is the interpretation of the veil of Moses and the teraphim as masks representing Yahweh consistent with a law

against images of Yahweh? Is the association of a god with some historical event sufficient to account for an ethical and religious development that raises him head and shoulders above all contemporary deities, even those with historical significance like his own?

Notwithstanding such questions, Gressmann has produced a notable book, which no student can henceforth ignore in safety. The stories regarding Moses are classified and located in their proper literary and historical categories as they never have been before. They are made human and intelligible in a far greater degree. They cease to be wholly isolated phenomena in the world's literature and take their rightful place among their kith and kin. The book is well worth translation into good English.

J. M. POWIS SMITH

UNIVERSITY OF CHICAGO

CHARLES'S TRANSLATION OF THE BOOK OF ENOCH¹

Every student of Jewish apocalyptic is under obligation to Dr. Charles for his scholarly and painstaking labor in editing the various pseudepigraphic books dating from the period immediately preceding and following the advent of Christianity. Not only does he write with competent knowledge and critical acumen, but there is also about his work a business-like air that commends it to the reader. While never diffuse, his treatment conveys at the same time an impression of thoroughness and sufficiency. Nowhere are these qualities more in evidence than in this new edition of his valuable work on that most important of all the non-canonical monuments of the later Jewish literature—the Book of Enoch. Just in proportion as it is recognized that a knowledge of the contents of this typical Jewish apocalypse is essential alike to the student of Old Testament prophecy and to the New Testament exegete, will this latest product of Mr. Charles's pen be welcomed.

The introduction extends to a hundred pages, embracing no fewer than twenty sections in which the various facts and problems connected with the book are succinctly yet adequately dealt with. Its influence on Jewish and patristic literature, and on the New Testament, is traced in

¹ *The Book of Enoch, or I Enoch*. Translated from the editor's Ethiopic Text, and edited with the introduction notes and indexes of the first edition wholly recast, enlarged and rewritten, together with a reprint from the editor's text of the Greek fragments. By R. H. Charles. Oxford: Clarendon Press. viii+331 pages. 10s. 6d. net.